

Afro-American History Sources for Research



Edited by Robert L. Clarke

Afroamerican History Sources For Research

Debra Newman Ham



Afroamerican History Sources For Research:

Afro-American History United States. National Archives and Records Service,1981 **Afro-American Life, History and Culture** ,1985 **Afro-American History** Howard University Press,2003 **Black History** Debra Newman Ham,1984 **Afro-American History** ,1981 **Index to Afro-American Reference Resources** ,1988-01-20 This volume makes a much needed contribution to the field of Afro American studies by providing subject access to a wealth of materials on the black experience in the Americas Sources include titles generally considered to be reference tools such as dictionaries encyclopedias catalogs indexes abstracts bibliographies and resource guides as well as selected resources such as classic history texts and anthologies that fall outside the traditional reference area Throughout the emphasis is on the United States although a significant number of citations from Canada the Caribbean and South America are also included This index to Afro American reference sources covers specific chapters and subdivisions within works in addition to providing general subject access to entire works that include helpful information on the black experience **The Freedmen's Bureau and Black Texans** Barry A. Crouch,1999 Fascinating stories of enormous human interest from case studies illustrate both the need for and the effectiveness of the Freedmen s Bureau in Texas Established by Congress in 1865 to help newly emancipated blacks make the transition from slavery to freedom the Freedmen s Bureau is considered the first social welfare agency in American history How effectively the Bureau carried out its mission however has long been a subject of debate In this revisionist study of the Bureau s operations in Texas Barry A Crouch challenges traditional views that the Bureau was ineffective and asserts that its agents actually made considerable and often successful attempts to assist black Texans Drawing on a wealth of previously unused documentation in the National Archives Crouch offers new insights into the workings of the Bureau and the difficulties faced by Texas Bureau officials who served in a remote and somewhat isolated area with little support from headquarters Particularly interesting is the case of William G Kirkman a conscientious agent who was assassinated for his efforts to help black workers in Boston Texas While the Freedmen s Bureau ultimately achieved no lasting success in Texas or elsewhere Crouch finds that it did not hinder the cause of freed people as some critics have claimed Operating during Reconstruction when whites were hostile toward Union efforts to enforce laws protecting blacks the Bureau helped many individual former slaves and provided a forum where black Texans could assert their legal rights as citizens and free laborers Of interest to all students of African American history and of the Reconstruction period in Texas The Freedmens Bureau and Black Texans is one of only three state studies of the Bureau published in recent years and the first book length examination of the Bureau in Texas **Prologue** ,1986 **A History of the African American Church** Carter G. Woodson,2017-10-26 Carter G Woodson s classic text on the emergence of African American churches chronicling their story out of the eighteenth century evangelical revivals and their transformations through the nineteenth and early twentieth century is important for reasons other than black church history With the exception of recent books such as C Eric Lincoln and Lawrence H Mamiya s

The Black Church in the African American Experience Woodson's text remains one of the best overviews of the topic But Woodson's text is also a significant account of the ways in which Christian based instruction and socialization shaped not only class divisions and vetted leadership among but also shaped who what became the Negro Colored Black African American For even the Father of Black History as Woodson is often called could not escape the spell casted by the prevailing Christian ideology of his time and in the earlier periods he investigated In fact Woodson viewed Christianity as a rather difficult religion for the undeveloped mind of the enslaved African to grasp and never questioned this Christianity or probed the African basis of rituals and ideas among the enslaved and the emancipated Instead Woodson extols the virtues of Christianity among the converted and the men who established the various churches in African descended communities including the educative social economic and political roles played by these institutions after the U S Civil War There is little here about those who adhered to spiritual or religious practices and ideas that remained as close to Africa as possible For Woodson then the ministry was one of the highest callings and occupations to which African American male leaders could aspire and from which they accrued prominence within their communities at a time when religious instruction was the primary schooling option available These educated Negroes as Woodson called them were now armed with the Christian religion Christian names and a dream to partner in an inferior position with the dominant values and views of white society which all created sectarianism and eventually two divergent visions among African descended peoples in North America Nineteenth century converts split along class lines and urbanized elites developed a Christian distaste for their kinfolk who continued to engage in African based rituals and practices such as the ring shout By the first quarter of the nineteenth century these elites began to seek equal rights and full acceptance by whites thus the need to distance themselves from things African and despite the fact that a few church organizations kept the term African as part of their name The majority of the African based community saw racism and its insidiousness as deeply rooted in their fight for human rights while the elites viewed slavery and discrimination as obstacles which prevented their particular progress rather than a collective advancement Since Woodson writing in the first quarter of the twentieth century had access to individuals who were either enslaved or children of the enslaved his account is still therefore relevant as both a source and as a story that captures some of the foregoing processes in African and African American history *Journal of the Afro-American Historical and Genealogical Society* Afro-American Historical and Genealogical Society (Washington, D.C.),1983

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